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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution, involving organic units of economic, social, and spiritual development.

the invisible economy

by Donald Hollister

The invisible, non-monetary economy is important to everyone of us. Although we all receive support to some degree from an invisible economic network it is generally ignored. We take for granted the economic relationships between parent and child, among neighbors, friends and relatives. The neighborhood economy, the household economy and extended family economy do not lend themselves to measurement. Thus professional economists exclude these aspects from their economic models. In current economic thought much of these day to day support systems come under the label of "externalities".

Living is uneconomic?

Try to list all the things you do without thought of money for other people and what they do for you. Sharon (my wife) and I routinely use the neighbors' lawn mowers, also tools, the occasional egg, cup of flour, etc. We help with yard work and odd jobs at our parents' homes. We give fresh baked bread to friends. Friends give us vegetables. We store household goods for friends going away. My brother-in-law gives me free dental care. Our landlord does not raise the rent. We do house maintenance for her free. We drive friends and family to the airport, to meetings, shopping, etc. The list is never ending: deliveries, gifts, volunteering, borrowing, sharing, exchanging, advice, books, clothing, babysitting...

None of the items on my list were within our own household. Between wife, child and husband we have a complicated network of gifts and exchanges that I am very glad to be able to take for granted. Some studies have tried to estimate a dollar value for the work done by the average homemaker. Estimates range from \$6,000 through \$13,000 (1973 dollars) at \$2.00 per hour for one year's work. Such estimates are important in that they emphasize the value of homemaking, but to try to put parenting and childcare on a dollar basis cheapens it.

There are generally habits and customs that dictate sharing and cooperation in the extended family and wider established community. These grew out of the need to band together in order to survive. Nowadays, by being able to take for granted these patterns of support we can put our money elsewhere. This invisible economy saves money.

With the break-up of community and family many of us can no longer take the practice of sharing and cooperation for granted. We need to consciously cultivate neighborliness and cooperation. We must look for ways to express caring and love in ways that help other people get by.

Caring and love cannot be bought. That is the crucial point. Economics is much more

than behaviour motivated by a competitive drive for individual gain. Using the Gross National Product as the measure of an economy assumes that only production and services rewarded with money are important. In our own lives we can see an economy of caring, of volunteering, of giving, of cooperating, that is more fundamental than the dollar. This economy should be encouraged.

Among American Indians money was little used within a village or small tribe, yet some sort of exchange token and standard was used between villages or tribes-- Wampum, jade, shells, cloth, feathers, cocoa beans, gold. Within the tight order of a village, custom, rather than trade and currency, assured the distribution of goods and services so necessary for survival. Trade outside of an established tribal or village communal economy necessitated money. The only exception to this was within the extremely authoritarian Incan empire. Within that empire an enforced order replaced the role of money in regional distribution of goods. This is all to illustrate that an "invisible", non-monetary economic system requires a circle of social harmony--some degree of community--outside of which money is necessary.

So what can be done? I am asking you to begin to think in terms of this "invisible" economy and to examine your own use of it.

Our use of money as a measure has submerged very important parts of our lives. If we can learn to look beyond price and cost or estimates thereof, it will be easier to apply our principles and purpose in daily life.

For example, the most fundamental occupation in life is nurturing and caring for people. Mothers and fathers perform service out of love for their children. Grown-up children care for aging parents and relatives out of love for them. This economic behavior does not need to be cost effective. By recognizing the motivation for our actions--be it caring or getting ahead--and recognizing the wider socio-

economic setting in situations such as these, we are taking the first steps in building new social habits of support--a new economy.



enabling services

by Donald Brezine

In Medical Nemesis, Ivan Illich presents the medical services industry and the medical profession as a radical monopoly, an industry and profession which creates the need which it satisfies. The medical profession, according to Illich, is hazardous to our health. In Toward a History of Needs, Illich extends his critique to all the helping professions and charges that all these helping hands disable their clients, perpetuate and increase the need they purport to satisfy, and develop rapidly and relentlessly into radical monopolies similar to the medical profession. In the convivial society Illich envisions, these monopolistic and disabling services will not exist.

I not only accept, I applaud the Illich critique of services. A major part of my discomfort when I teach in the School of Social Work at Wright State University is my mixed feelings about contributing to the professionalization of social work. I shudder when I hear Professor Alfred Kahn express a hope that personal social services will become as established as an educational institution in our country. In fact, my involvement in the planning and management of personal social services has the opposite purpose to Kahn's. I want to be sure that, as these services increase immensely over the next several decades, they do not become so many more radical monopolies, disabling their clients and thereby perpetuating and increasing the needs they seek to satisfy. I want to assure this at the same time I recognize that services of almost every kind must increase because there are simply more and more people left by the

system in need of special services.

How to be an advocate of more services, a manager of services, a designer of service delivery systems and at the same time guard against the factor within the service programs and service workers that makes them assume what they are doing is so clearly good that it should grow unchecked, that what is good for their professional practise and careers is good for their clients? How to ask in this area the question Schumacher puts to the economy generally, the question of permanence. Perhaps some services, such as an intermediate care facility (County Home) we will need always. But even here we must avoid the assumption that each person admitted will stay unto death. Even the County home must try to be enabling. Surely many other services should try to make themselves obsolete and unneeded. They certainly should try to help their clients become former clients...

The delinquent youth, the lonely senior, the addict, the battered wife, the discouraged job seeker--all need specific help. But there is one thing that would help them all. They need to be in caring and working communities. Until they are, our services will never keep up with their needs. When they are, most of our services will be unneeded. It takes a lot to build communities. My hope is that providing services that try to enable rather than disable helps some folks who know no community and may also contribute to the emergence of communities.

Let me state the same thing in terms of enough. As things are going, we find it harder every year to provide enough services for the people who really need them. We are working on that problem. But my abiding hope is that we can develop communities in which fewer formal services will be quite enough because more and more people will be sufficient unto themselves with the support of the community they enjoy.

(Donald Brezine is County Administrator under Greene County Commissioners and a Community Service Board Member.)

(A Note From Griscom Morgan: A major reason why the small community is a universal of enduring human societies is that it is the context necessary for the existence of the non-professional, personal and humane social, economic and educational functions in contrast to the professional, impersonal and contractual ones that Ivan Illich and Schumacher inveigh against. This does not eliminate larger and formal aspects of society, but must be present as the foundations for that larger society. The very origin of the word "economics" indicates this; according to Webster's International it was "skilled in the management of a household.")

year in review

Staff

The year began with a staff of five, three of whom were part-time people: co-directors, Jane and Gris Morgan; Margot Ensign; Don Hollister; and Jane Hoover who replaced Jan Ezekial in September of '77. In May of this year Jane Hoover returned to her home in Mahomet, Illinois. Her work was taken over by Jane Folmer who came to Yellow Springs about a year ago when her husband became principal of the Yellow Springs High School. This fall Margot Ensign has been working only with the Arthur Morgan paper archives at Antioch College. She continues "on call" to 'pinch hit' when needed.

Conferences

We were involved in two conferences this summer. Although not sponsored by CS the annual Folk College Association conference met in Yellow Springs upon Griscom Morgan's invitation. CS helped promote the Folk College Conference. Two articles in the Newsletter described examples of the sort of education for community that folk colleges can offer. Our own CS summer conference was on the topic "Building Community Where You Are", suggested by member Howard Cort. His suggestion coincided with a discussion with

in the CS staff to the effect that we wanted to shift emphasis from "alternative communities" back to the needs of the wide spectrum of small communities in society.

Viswan Visit

In June Viswan visited from the school community, Mitraniketan. He took part in the Folk College conference and met with various old friends here in Yellow Springs. Our interest in Mitraniketan's educational program continues through we can give but little support. We are glad that Viswan's ideas and work are having a spreading influence in India.

Office Remodeled

Our vintage 1930 office has been remodeled. What started as a patching job on the ceiling turned into a major renewal. The wall shared with the office that had been Arthur Morgan's own, has been opened up. We now have new floor covering, new ceiling, new paint on the walls, and more space.

cris & ollie popenoe

(© Reprinted by permission of NEW AGE Magazine, 32 Station Street, Brookline Village, Massachusetts 02146. This article appeared in the June 1977 issue of NEW AGE.)

Many a young idealist would have gladly switched roles with Cris Popenoe in the late '60s or with her husband Ollie six years earlier. As a Capitol Hill aid first to Bobby Kennedy and then to Al Lowenstein, Cris had one of the glamour jobs of the peace movement--just as Ollie had before, when he had served as an administrator both in Washington and in Malaya and Nepal in the exciting first years of the Peace Corps.

But in 1970, when a lot of people were trying to put more Al Lowenstein into Congress, and return the Peace Corps to its original spirit, Cris and Ollie decided it was time to really get involved.

"We finally realized," says Cris, "that change originates within." Thus "Yes!" was born and suddenly Washington had a center where conscious personal growth would be supported and catalyzed.

The Yes! Center, with a staff of forty-five, runs a vegetarian restaurant, a New Age bookstore (the largest of its kind, with over ten thousand titles), a natural foods store, and the Yes! Educational Society (which this year brought Al Huang, Andrew Puhrich, Rabbi Schlomo Carlebach, June Singer, and Fitjof Capra to Washington).

It's tough to keep prices down in Georgetown, the outrageously expensive neighborhood where Yes! is located. But the Popenoes keep such a tight and, more importantly, up-front ship that few customers are griping. Each year Ollie publishes a financial report complete with profits, losses, and salaries (including the Popenoes') and distribute them to Yes! customers. A firm believer in the potential contribution entrepreneurship can make on behalf of society and environment, he even wrote his PhD thesis on that idea.

Unlike most wheeler-dealers, Ollie is mellow and laid back. Cris, on the other hand, is the family dynamo. A tiny eighty-pound powerhouse, Cris wrote and edited the Yes! Guide: Books for Inner Development, widely acclaimed as the best guide to New Age literature. A follow-up on books dealing with health is scheduled for fall publication. Cris manages the bookstore and educational society, Ollie takes care of the restaurant and food store, and the disparate activities (good food, good books, good vibes) fit harmoniously into a tasteful whole.

Q: Is it worth going out of your way for?

A: Yes!

(Cris and Ollie Popenoe are members of Community Service who are currently on one of a series of trips which will take them over the world studying community in preparation for a book they will be writing.)





Illustration by Randy Russell

revolution in the workplace

by Diane Leonetti

(Reprinted by permission from Fellowship Magazine, July/August, 1978, Nyack, New York.)

It's senseless to speak of optimism or pessimism. The only important thing is to know that if one works well in a potato field, the potatoes will grow. If one works well among men, they will grow; that's reality. The rest is smoke.

Danilo Dolci

This is the story of how Arthur Friedman effected a revolution in the workplace from the top. He had been running Friedman's, an appliance store in Oakland, California, along conventional lines for about a year. One day, he called his fifteen employees together to tell them that henceforth they were to set their own wages, determine their own hours and take vacations and time off whenever they chose.

"From now on," he told them, "you are going to be responsible for your own jobs, salaries and working conditions. I trust you completely. I will give you whatever you ask for." There were no restrictions. If there was a kind of work in the establishment that they did or did not want to do--wait on customers, for example--they had only to say so. He instructed every-

one to go to the payroll clerk and stipulate how much they wanted to be paid. The money would be handed over, no questions asked. The cash drawer would be open to everyone for sudden needs, such as "a new tire or a case of beer." He asked only that a chit be put in so that he could balance the cash at the end of the day.

Friedman had not taken leave of his senses. Quite the contrary. Approaching fifty he had been thinking about his personal philosophy and wondering why it should not be applied in all areas of his life, including his business. He believes that people will be what you want them to be, that if you trust them they will be trustworthy. These beliefs were deeply held. Why not put them into practice?

The initial response of the workers was "stunned silence," Friedman related. For a whole month, no employee said or did anything about the bombshell he had dropped in their midst. He had to pursue each person relentlessly to get them to name salary figures. It took time before they could handle the freedom and responsibility he wanted to give them. At the outset, they could only say that they wanted what everybody else wanted, or whatever people were getting in comparable jobs elsewhere. But Friedman wasn't satisfied with that; he felt they were worth more.

"My job was trying to get them to take more than they were willing to," he said. "It sounds crazy, but that was extremely difficult." Eventually, they grew accustomed to the wholly new experience of analyzing their job situations from the point of view of how much work they wanted to do and what they felt they should be paid. In the case of two men who were doing the same job, Friedman asked one of them why he had elected to take less money. The answer was simple: he didn't want to work as hard as the other man.

Everyone continued to come to work at 8 a.m. and to take the same vacations they had taken before. Although they were free--even urged--to take days off, sick or well, they wouldn't. Friedman would tell someone he'd been working hard and should take a day off and go swimming, but the response would be "No, I have too many calls to do."

The great gift that Friedman gave his employees was not money, but a new sense of dignity and worth. "They started believing that there was more to them than just a paycheck, that I appreciated what they were and what they did," Friedman said. "They became proud to drive a Friedman's truck because I recognized them as people and not just as workers." The depth of their appreciation stemmed from the realization that Arthur Friedman was not playing games. He meant what he said. Far from trying to manipulate his employees to achieve more efficiency, he simply discovered that running his business along conventional lines was in conflict with his feelings. Changing the way he ran the business was the natural next step, but it took faith and courage.

"It's more than just laying down the rules. You have to have complete faith that people really are honest," he says. "If there's any doubt, they'll test you and it will fail. I have to make it safe for people to ask for what they want. If they feel that I'm going to fire them or judge them...it won't work."

Friedman gets calls from people all over the country who want to do what he has done, but they all have reservations.

They're looking for built-in safeguards. A man who runs a farm equipment business in the Midwest called to say that he was ready to institute Friedman's system, but that he would start with just the office staff. "Well, what makes him think his office staff is any more honest than his warehouse staff?" Friedman asks. "His other employees would wonder why he didn't think as much of them as he did of the people in the office. Under those circumstances, the system just won't work." Coming as we do from work systems built on the assumption that workers are not trustworthy, it is not surprising that Friedman is often asked whether workers, some of them, at least, won't make unreasonable demands.

"There are no unreasonable demands with this philosophy," he replies. "If I start judging the things that are asked of me--this is reasonable, but this isn't--it won't work. I have to believe that no one will ask for anything that they don't feel they have coming."

And no one does. Clearly, Arthur Friedman was a good person to work for before he instituted the new system, as well as after. None of his workers wanted to put him out of business by demanding a lot of money and shorter hours. But even stronger than self-interest was their need to be paid what they felt they were worth, no less and no more.

In fact, Arthur Friedman's joyous experiment hasn't threatened his business at all. Profits continue to increase every year. With sales remaining at about the same level, the increase in profits has to be due to greater productivity and efficiency, according to Friedman. He wants it understood that he did not implement the scheme to accomplish this end; he is certain that it wouldn't work if he had ulterior motives. But he is convinced that the way he does business is the most profitable way financially, as well as the most pleasant. He tells of calling an employee to ask him to work on his day off. The man said he would come in, but he would have to get time and a half. As soon as Friedman agreed, however, he changed his mind about needing the extra pay. "It just never fails,"

Friedman says.

Generosity encourages generosity. One of Friedman's employees is an expert mechanic who never seems to get around to fixing his own car. One day, he asked if he could borrow the company van to take his family camping. Friedman said sure, and offered a credit card to use along the way. At that point, the man said he thought he would tune up the van and put in new brakes before he left. A mutually satisfying exchange of favors had taken place without any bargaining; each man had given the other a gift.

One day, the bookkeeper came in feeling very down, Friedman relates, "a real drag to have in the office." "It was unpleasant for both of us. He didn't want to be there, and I didn't want him around." Friedman eventually persuaded the man to take \$50 from the cash drawer and go off in search of a good time. Very shortly, he returned and put the money back, commenting that he had too much to do to take off. "He was pleasant for the rest of the day," Friedman said. "He realized that he was there because he wanted to be. Up to that time, he was blaming me because he had to work. But I got him to take responsibility for his life, and he recognized that he was doing what he wanted to do."

Friedman makes one stipulation: his employees have to join the union and take at least union scale in pay. This keeps Friedman from having trouble with the union and provides the workers with the union's "excellent benefits."

As might be expected, there is no turnover at Friedman's. No one ever leaves. But when Friedman has to hire extra part-time help, he sticks to the system of having the new person name his own rate of pay. "The employment agency will send somebody out," he explains, "often a guy from the ghetto who is used to people taking advantage of him. All the way over, he's probably saying, 'I hope they give me \$3 an hour, but they'll probably only offer me \$2.50.' When he finally gets there, it takes Friedman a while to make him understand that the store will pay him whatever he asks. "After

finally convincing him, he'd ask for \$3 an hour and give a day's effort like he'd never given before. So it costs another couple of bucks, and I get twice the effort out of a person. I'm willing to take the chance that he'll ask for \$20 an hour. Nobody ever does; they can't. Could you ask for more than you feel you're worth?"...

Many people who hear about employee relations at the Friedman stores are reluctant to believe that it works. They ask how long it's been in effect and seem surprised to hear that it's been nine years. A favorite question is whether it would work for General Motors. Friedman's reply: "I can only say that, heaven forbid, I should ever get to be in big business, there's no other way I would run my business." But he tells others that his message is--"if indeed I have a message"--that he does it his way; they must do it their way...

The changes Friedman has made in the workplace... can be seen as part of a broad, uncoordinated movement in opposition to the dehumanizing aspects of a technological society. There is searching in many quarters for new, less oppressive, less authoritarian life and work styles that will enable people to live together in greater harmony. As technology advances in the world, the human need for new ways of living and relating to each other becomes more urgent...

More than fifty employees and their families have been affected by the gift he gave them of a sense of worth. He tells of wives calling up to ask what he has done to their husbands, who had "started treating their families the way I was treating them." The ripple effect of his implicit trust--upon families, friends, and grandchildren yet to come, to whom he will surely become a legend--cannot be measured. In the meantime, his experiment stands as a challenge to the widely accepted notion that one needs to follow conveniently oppressive practices in business to run an efficient shop.

Are we willing...to see
that our fellowmen are just as real as we

are, and to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for our existence is not what we are going to get out of life, but what we are going to give to life; to close our book of complaints against the management of the universe, and to look around us for a place where we can sow a few seeds of happiness--are we willing to do these things even for a day?

Henry Van Dyke

book reviews

by Jane Folmer

HELPING OURSELVES: FAMILIES AND THE HUMAN NETWORK by Mary C. Howell, Beacon Press, paper, \$4.95, 1975, 231 pages. (Available from Community Service for list price plus 50¢ postage and handling.)

Helping Ourselves is an excellent review of the American family today with a look at its various structures and functions with some proposed changes designed to "strengthen people by strengthening families."

Ms. Howell begins by suggesting that many of the difficulties facing families today are primarily the result of asking and expecting too much of the isolated, "nuclear" family with which most of us are familiar. She examines the increased family dependency on experts and professionals who claim to have all the "right" answers in the areas of child care, health care and education. She sees the paternalistic, impersonal attitude of the professional as a counter-productive force which tends to undermine self-confidence and self-sufficiency by replacing rather than supplementing family functions.

The author proposes that the independent, isolated family would be far better served by the development of an extended network of personal relationships with kin, friends, and neighbors in the community to whom families could then turn for competent caring and reinforcement.

To make this possible, families need to establish a bond of mutual cooperation, trust, patience, and acceptance with others within the community. Then the experts and professionals must be willing to impart the information and instruction necessary for people to provide basic, day-to-day care for each other.

The general lack of recognition for the importance of nurturing and nurturers is also seen as having a profound effect upon the institution of the family. Caring for family members and their property does not meet the criteria of productive work in our society because it produces no product, it is not performed according to a limited schedule, and it produces no pay. Employers negate the importance of family responsibilities by requiring a commitment to the job which leaves little time or energy for nurturing. This traditionally has meant that the husband must take sole responsibility for supporting the family financially while the wife must take the major responsibility for nurturing.

Yet, more and more households are finding it necessary to have more than one paycheck in order to maintain their standard of living and more and more women are seeking the rewards of "productive" work. "More than half of U. S. mothers of children six to eighteen years old are now in paid employment, as are nearly half of all wives and more than a third of mothers of children up to six years of age".

Ms. Howell suggests, as one possible solution, that people in high level positions who have the leverage to do so should demand changes in their work and work schedules to reflect the needs of their families. In this way they could set an example for others who, through unions and public pressure groups, could extend this needed change to all workers. Then husbands and wives could much more comfortably arrange to share the responsibilities and the rewards of productive work and of caring for the family. By extending this sense of cooperation and collaboration into the community, both the family and the community would stand a far better chance of survival.

(According to an article by Jourdan Houston in "The Kiwanis Magazine" (March '78), 13% of U. S. businesses and 6% of workers are using a flexible work schedule in which there are mandatory hours, or core time, when all employees must be present. The employee agrees to accumulate a certain number of additional hours, at his own discretion, during a specified period. An experiment in 1975 at the U. S. Geological Survey in the Washington, D. C. area showed that 68% of workers spent more time with their families when put on this type of flexible time schedule.)

THE SMALL TOWNS BOOK by James and Carolyn Robertson, Anchor Books, \$5.95/paper, 1978, 208 pages.

The Small Towns Book describes the efforts in seven towns to renew or build community: North Bonneville, Washington, refusing to be dispersed by the U. S. Army Corps of Engineers; St. George, Vermont, preserving their community by limiting and controlling growth; Stump Creek and Adrian, Pennsylvania, two former "company" towns purchased by the residents; Cerro Gordo, Oregon, being planned and built by the future residents; Mendocino, California, a battleground for the advocates of development and their opponents; and Covelo, California, a rural community trying to regain some economic independence.

These towns are described in detail, not as a blueprint, but as an inspiration for other small towns facing similar problems. The authors found people in small towns across the continent working vigorously, and in most cases successfully, as they deal with such varied problems as poverty, unemployment, rising property taxes, uncontrolled growth, dwindling farmlands, and government regulations. The book is full of anecdotes, photographs, and illustrations.

Authors Carol and James Robertson first wrote a book about the history of small towns. In the research and travel for that book they found that there is much to say about the future of small towns.

This is the only recent book that we at Community Service have heard of that pictures Small Town, USA, as a vital part of the American future. Rural America is just beginning to boom and we need to think in the direction that The Small Towns Book leads.

ALTERNATIVE CELEBRATIONS CATALOGUE, 4th Edition Alternatives, \$5.00/paper, 1978. (Available from Community Service for \$5.00 plus 75¢ postage.)

The Alternative Celebrations Catalogue is the most recent addition to the Community Service booklist having arrived just in time to help you celebrate the holiday season. This is an all new book of imaginative and life-supporting ideas for people and families everywhere who are looking for a better way to affirm their joy, gratitude, love, or sorrow.

The book offers a multitude of creative, people-oriented alternatives to the mechanical and materialistic holiday that Madison Avenue sells. The emphasis is on voluntary simplicity with articles on "How to Make Christmas Meaningful for Your Children," "Gift Making," "Surviving the Holidays," "Why Voluntary Simplicity Won't Destroy Us," and many more. Specific suggestions are given for each of the holidays and for weddings and funerals. A highly selective bibliography includes special sections on books for children and books of special interest to women.

HUMANIZING CITY LIFE

Humanizing City Life, (formerly "Doing It") is a publication which, by covering a wide variety of efforts, enables people to see how such things as alternative sources of energy, alternative education and alternative business enterprises are connected with each other and can be utilized by people who, at least for now, prefer to remain in the city. Humanizing City Life, P. O. Box 303, Worthington, Ohio 43085.



DIRECTORY OF INTENTIONAL COMMUNITIES produced cooperatively by "Communities" magazine and "Green Revolution" magazine, 1978, 80 pp., \$2.00/paper. (Available from Community Service for list price plus 50¢ postage and handling.)

Our best selling item is still available. This special yearly issue provides a descriptive listing of 93 U. S. and 60 international intentional communities plus 68 other supportive organizations, groups, and publications. There are also informative articles on "Financing Intentional Community", "Deep Run Farm Community", the "School of Living", and "Rumors of Change", the role of community in changing the system.

1978 DIRECTORY OF ALTERNATIVE COMMUNITY SCHOOLS

This directory includes listing of adult education programs, education bibliography, history of public alternative schools and free universities. This is the "last and greatest" issue of New Schools Exchange, ending 9 years of newsletter publication. 124 pages. Prepay \$5.00. New Schools Exchange, Pettigrew, Arkansas 72752.



THE MAGIC OF FINDHORN by Paul Hawken, Bantam Books, paper, \$2.25, 1976, 343 pp. (Available from Community Service for list price and 50¢ postage and handling.)

The Magic Of Findhorn was written by an American journalist named Paul Hawken after living for a year in the remote, windswept community of Findhorn in northern Scotland. He traces the community's development from a single trailer parked in the sand dunes near a rubbish heap to a place where a beautiful garden of people and plants flourish and "glow". He tells the remarkable story of the experiences which led Peter and Eileen Caddy, the founders, to each other and to this remote and unlikely place where they have overcome insurmountable odds to create "a modern Garden of Eden where people are reborn and faith, love, and energy triumph."

RESEARCH PROJECT ON THE KIBBUTZ

A research project on the kibbutz and collective education was recently conducted at the Harvard University Graduate School of Education. The project conducted the most extensive American research to date on the Kibbutz. It involved almost two years of field work in Israel. Through historical research, anthropological research, and sociological approaches, they have compiled a report, "The Quality of Life in a Kibbutz Cooperative Community" (800 pages) which is available by writing the Institute for Cooperative Community, P. O. Box 298, Harvard Square Station, Cambridge, Massachusetts 02138.

ALTERNATIVE SOURCES OF ENERGY is a bi-monthly magazine serving people with an interest in solving energy-related problems. Emphasis is on the innovative development and use of renewable energy sources and appropriate technologies. A sample copy for \$1.00 or a one year subscription for \$10.00 is available from Alternative Sources of Energy, Rt. 2, Milaca, MN 56353.



EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. The \$10 annual fee includes a subscription to our NEWSLETTER. A subscription alone is \$5 per year. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed, and are TAX DEDUCTIBLE.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.

TRUSTEES

Frances Ashley, Donald Brezine, Phyllis Cannon, Willa Dallas, James DeWeese, Virginia Hofmann, Paul Hoover, Morris Milgram, Griscom Morgan, John Morgan, Ross Morgan, Ruby Nash, Roderic O'Connor, and Kelvin Van Nuys.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your Newsletter. We then have to pay 14¢ to remail your Newsletter. Sometimes the post office says there is no forwarding address for a subscriber. This makes us sad. So PLEASE SEND US YOUR NEW ADDRESS.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications?

One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our Newsletter and a copy of our booklist. If you wish a specific issue of our Newsletter sent to your friends, please send 15¢ postage per name.

STAFF

Don Hollister, Jane Folmer, Gris Morgan, and Jane Morgan, editor.

* * * *

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